

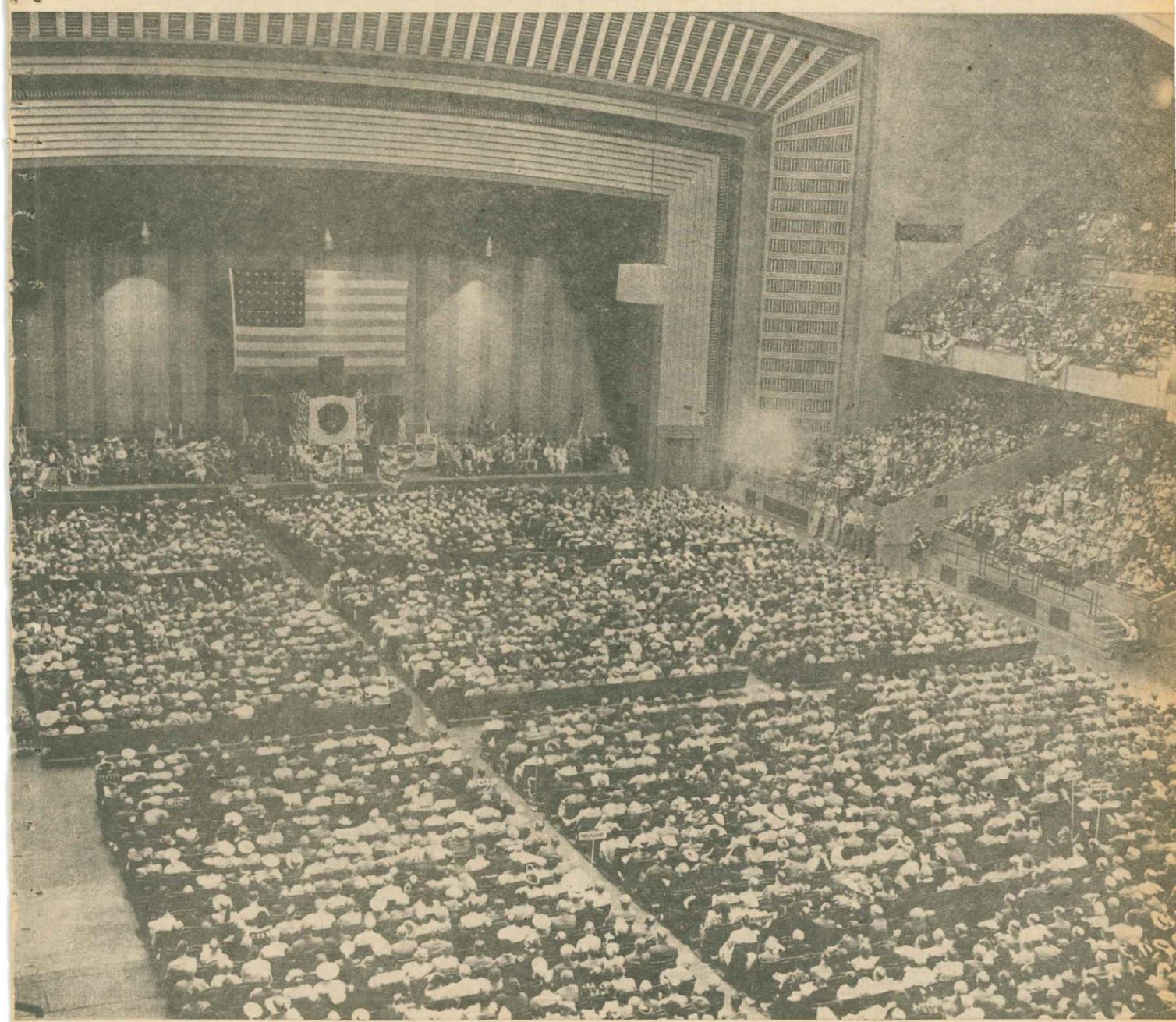
# Western Recorder

May 25, 1961

Vol. 135

No. 21

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WESTERN RECORDER  
Middletown, Ky.



The interior of Kiel Auditorium, where the sessions of the Southern Baptist Convention are being held this week, May 23-26, in St. Louis. More pictures appear on pages 8 and 9.



## GLEANINGS FROM THE FIELD

### Miss Marshall on Furlough

►Miss Bertha Marshall, Southern Baptist missionary to Japan, has returned to the States for furlough. A native of Evansville, Ind., she may be addressed at 216 W. Indiana St., Evansville.

### Interim Supply Pastors

►President D. M. Aldridge, Clear Creek Baptist School, is serving as interim pastor at First Baptist Church, Loyall. Billy Roby, former pastor and a member of the Clear Creek Board of Trustees, resigned to accept a church at Booneville, Mississippi.

►Dr. W. E. Denham, Sr., visiting Bible professor at Clear Creek Baptist School, was chosen as interim pastor at First Baptist Church, Jenkins, following the resignation of Pastor Ben Landrum, who is now pastor of Wildwood Baptist Church, Ashland.

### Series of Meetings

►Sherman Adams, pastor of the Watts' Chapel Baptist Church in Rockcastle County Association, reports a good revival. The revival was preceded by cottage prayer meetings each evening for a week. Raymond Smith, pastor of the Double Springs Baptist Church, Waynesburg, Kentucky, served as evangelist for the services beginning on April 9. Results from the revival included 6 for baptism and 2 rededications.

►First Baptist Church of Mt. Washington recently experienced the greatest revival in its history. Pastor L. Alfred Sparkman reports that in the total revival effort there were 66 by profession of faith and baptism, 20 by letter, 6 surrendering to full-time Christian service, and many rededications of Christian lives. He also reports the finest attendances ever experienced during a revival. The meeting was led in a most capable and stirring way by the team of Evangelist Lloyd Bardowell and Singer Larry McCoy.

### Student Increase

►The dean of Southern Baptist Theological Seminary said there is a 36 per cent increase over last year in applications for entry from incoming first-year students. Hugh Peterson of Louisville said at the corresponding time one year ago Southern Seminary had accepted 156 applicants. To date this year, he reported 202 applicants for September admission. "The increase is uniform over each of Southern's three schools—religious education, church music and theology," according to Peterson (BP).

### Intercessory Prayer

►Dr. T. L. Holcomb, after more than fifty years as a pastor and denominational executive is dedicating the remaining years of his life to intercessory prayer. He states, "I shall pray in the name and for the sake of Christ, subject to the will of God and all for the glory of God." Anyone who has a difficult problem or a promising opportunity which he would like for Dr. Holcomb to remember in prayer may write to him about it. His address is 6458 Westlake Avenue, Dallas 14, Texas.

### Two Deaths

►Mrs. Wallace A. McKay, a charter member of the Crescent Hill Baptist Church, Louisville, died at the age of 85 years at her residence, 209 South Birchwood, on April 3. Her maiden name was Margaret Kennedy. Her husband was a lawyer for 50 years, and for a brief while served as a temporary judge. She leaves one daughter, Mrs. Frances Franke, and one son, Charles W. McKay, Anchorage. Also she leaves three sisters—Mrs. Austin Kinnaird, and Mrs. George H. Nye, Bowling Green.

►Dr. J. V. Dawes, 90, Southern Baptist emeritus missionary who served in China for 42 years, died May 2, in California. He had been hospitalized for more than a year. Dr. Dawes went to China in 1898, serving with another missionary organization before appointment by the Southern Baptist Foreign Mission Board in 1910. An evangelistic worker, he served in Laichow, Laiyang, Taian, Tsinan, and Tsingtao. He continued working in China for several years after retirement in 1936, finally returning to the States in 1940. A native of Auroraville, Wis., Dr. Dawes was educated at the Baptist Indian University, in Oklahoma, the Bible Training School, in Kansas City, Mo., and Southern Baptist Theological Seminary, Louisville, Ky. In 1941 he was awarded the honorary doctor of divinity degree by Los Angeles (Calif.) Baptist Theological Seminary. His wife, the former Laura Moore, of Missouri, and their four children preceded him in death.

### Scholarship for Georgetownian

►Walter Reed, Georgetown College senior, has been named recipient of the Yale University Acting Scholarship it was announced this week by Dr. F. Curtis Canfield, Dean of Yale's School of Drama. The renewable tuition scholarship is offered to only one Yale Drama School student each year. Reed, a native

of Russellville, Kentucky, has had eight major roles and been affiliated with 20 productions while at Georgetown. He has been on the Dean's List every semester at Georgetown. He was named this past year to Who's Who Among Students in American Colleges. He is the son of Mr. and Mrs. W. K. Reed of Russellville.

## Western Recorder

*Earnestly Contend for the Faith which was Once for All Delivered to the Saints—Jude 3.*

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**WESTERN RECORDER**  
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# The Everlasting Gospel

By A. B. Van ARSDALE  
The Convention Sermon at St. Louis

[This is said to be the first time in the history of the Southern Baptist Convention that an alternate has had an opportunity to deliver the convention sermon. This was brought about because Evangelist Billy Graham, who had been elected to perform this service, had a previous engagement. A. B. Van Arsdale is pastor of the Central Baptist Church, Decatur, Ala. He is a native of Wilsonville, Spencer County, Kentucky, where he was born August 30, 1910. Most of his life has been spent in Texas. He was graduated from Decatur Baptist Junior College and Baylor University and Southwestern Baptist Theological Seminary, and was pastor of the College Avenue Baptist Church in Fort Worth before going to Alabama. The convention preacher is a son of Cornelia Rees and Arthur Berryman Van Arsdale, Sr., and he was a grandson of the late James Van Arsdale, long a deacon in the Elk Creek Church. His parents moved to Texas about thirty years ago.—Editorial Note.]



A. B. Van Arsdale

Christ-loving, historically-minded Dr. Luke, led of the Holy Spirit, recorded the life and labors of Jesus in order that his beloved friend, Theophilus, "mightest know the certainty of those things" wherein he had been instructed. That record is known unto us as the Gospel recorded by Luke. Luke's account isn't the Gospel. Fundamentally, Jesus Himself is the Gospel. Paul wrote the Corinthians that he had declared unto them the Gospel. What was it? The Christ who died, was buried, rose again, and revealed Himself unto many! Christ living is the Good News that God has aligned Himself with man in the difficulties of human life; Christ crucified is the Good News that God has paid the debt that man could never pay; Christ risen is the Good News that God has made available unto man a power that can conquer every enemy; Christ ascended is the Good News that a Divine-human Intercessor, knowing that willing spirits may be offset by weakened flesh, always represents us. Grand and glorious though the actions of the historical Jesus may be, I must insist that they, fundamentally, are not the Gospel. The Gospel is Jesus, not the relating of His works but the revelation of the Worker. With the account of the Ascension Luke doubtlessly felt that the full story of the God-man had been told. However, subsequent events had revealed that the Good News was not complete with the account of the historical Jesus. As the Father had completed His work of creation but continued the work of revelation, so the Son, having completed His work of atonement was continuing the work of redemption. The gospel account had told only of what "Jesus began to do and to teach". But the ascended Christ was still in the spiritual arena

transforming hell-deserving sinners into heaven-destined saints. The Book of Acts is Luke's postscript to his gospel to tell the Good News that Jesus continues to do and teach. The Gospel is not simply that Jesus died to purchase redemption, but also that He lives to perform redemption.

**Then and now, His activity was and is creation.**

The ability, might, and power of the Eternal Christ are graphically revealed in His creatorship. Paul declared "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him" (Col. 1:16). It was the pre-incarnate Christ who hung the stars like diamonds in a moon-bathed night, placed the shrinking violets in the dew-laden grasses, and mixed the colors in the golden sunset to make a beautiful world in which His people were to live. Of that Christ we sing

"He's got the whole wide world in His hand",  
but even more, He's got the whole wide world in His heart.

In His incarnate life He continued His work of creation, but this was the new creation. The Bible tells of it in the words "if anyone is in Christ, he is a new creation" (2 Cor. 5:17 RSV), and "we are His workmanship, created in Christ Jesus unto good works" (Eph. 2:10). It was that completely new life that Jesus revealed to Nicodemus as He spoke of the new birth. Salvation is not a repair job on a marred and scarred life but a rebirth into an entirely different one. It is not the cleansing of a human life but the conferring of the God-life.

The early Christian activity recorded in Acts is Luke's effort to show that the Eternal Christ, now glorified at the Father's right hand, continues to perform that work of creation. He it was who stood to welcome the first martyr,

a saint of His own making. He it was who arrested maddened Saul on the Damascus road and re-created him into Paul the Apostle. He it was who, proclaimed by Philip as fulfillment of Isaiah's prophecy, created anew the Ethiopian eunuch. He it was who universalized His gospel by means of the lowered sheet filled with all manner of beasts and achieved a newly created Cornelius. He it was who took a rebellious, runaway slave, Onesimus, and re-created him into a brother beloved and profitable. In His physical life He transformed many into children of God. In His glorified life He works among Orientals and Occidentals, among peasants and plenipotentiaries, among races and religions to take broken, blighted, bewildered humanity and create it anew into blessed, believing, born-again children of God.

We may "dip 'em and drap 'em" but not so the Christ. The work which begins in foreknowledge will never end until He presents us blameless and glorified unto the Father. He would have us "perfect as your Father in heaven is perfect". Regeneration, justification, sanctification, and glorification are all integral parts of His redemptive program. He does and shall continue to call, intercede, prod the conscience, and impart truth until we attain the measure of the stature of the fullness of Christ. This is His ultimate design.

**Then and now His Associate was and is the Comforter.**

An amazing truth concerning the accomplishments of the historical Jesus is readily discernible to the reverent student of the Bible. Jesus was the God-man. He was as much God as if not man at all, yet as much man as if not God at all. There is no question but what all the power of Deity was available unto Him. Yet He chose to live and labor as man, depending upon the leadership and power of the Holy Spirit.

The impact of the Spirit in His life is clearly seen. When Mary received the annunciation, she asked, "How shall this be, seeing that I know not a man?" The answer immediately came "the Holy Ghost shall come upon thee . . . therefore, that holy thing which shall be born of thee shall be called the Son of God" (Lu. 1:34-35). Beyond question the activity of the Spirit in this matter was for the purpose of making the seed holy. Well might we note in passing that here is the answer to the discussions concerning the Virgin Birth. Had the seed been the product of a man, the Spirit would have come upon him to insure the holiness of the seed. But the Bible states, "In the fullness of time God brought forth His Son, made of a woman" (Gal. 4:4). No man was sire unto Jesus. A virgin was the only human instrument of the incarnation. And her child was the unique Son of God, not only the be-

(Continued on Page 14)



**A Southern Baptist Convention—What Is It?**

A Southern Baptist Convention is:

Where only about one out of every 1,000 Southern Baptists will be present. The other 999 will not only be absent but the majority of them won't know the Convention is going on unless they stumble across some account of it in a newspaper. And most of those who are aware of the meeting were made so by the absence of their pastor who left for St. Louis before last Sunday or by the announcement of a visitor to lead Wednesday night's prayer meeting which they didn't plan to attend anyway.

Where Southern Baptists do enough business in four days to run a whole year. Actually the business is cared for in several brief periods of the Convention, and this is mostly ratification of proposals and programs worked out in detail by committees long before the Convention meets. The messengers seldom reject the official recommendations, but always jealously retain the right to do so.

Where everybody has the right to speak but where actually only a few do the talking. Before the sessions begin, it can pretty well be predicted who will rise to speak and what viewpoint he will take. Occasionally there are exceptions when the amateurs take over, and this is what makes the Convention interesting and hopeful.

Where few messengers even try to attend every minute of all the sessions, but by the help of a Book of Reports and the daily bulletins can give a complete report upon returning home.

Where not a few servants of God find welcome relief, temporarily, from the daily routine of church duties and the trying pettiness of some members. Even the Lord's ministry as we conduct it today can become humdrum and monotonous. Distance can give a better perspective and reports of fellow preachers sometimes can serve to make one thankful for his own place of service.

Where old friends and schoolmates meet again to exchange greetings and show pictures of children and grandchildren to each other.

Where the halls and corridors are more congested than the auditorium because the fellowship is finer than the Convention program.

Where not a few weary pastors try to convey to their friends without actually saying as much that their work is about over where they are and another opportunity to move would be welcomed.

Where the heads of our Baptist agencies and institutions almost outdo each other in picturing their success during the year. The Lord is given all the credit though there is sometimes some humble hint that the agency or institution is fortunate in having its present leadership.

Where most of the speakers will indicate Baptists never had it so good but where the records indicate it's time to be concerned.

Where the Pastors' Conference which precedes the Convention always looked like the Kentucky Derby of the Baptist ministry until this year when Roy McClain and his committee took a refreshingly different approach.

Where Southern Baptists will claim to have God's answer for today's world but actually are sleeping through a world revolution by remaining silent on integration, labor, and other burning social issues because they are controversial or because they might hurt the Cooperative Program.

Where moments of inspiration make warm hearts and misty eyes and send Baptists back home with new zeal and determination for the harvest.

This and much more is the Southern Baptist Convention. For 10,000 messengers it is the event of events, for almost 10,000,000 Southern Baptists it is a pause which affords opportunity to thank God for His blessings before plunging again into this world of sin and need.

**Considerations at St. Louis**

This year's Convention promises no major discussions or world shaking decisions. Mostly routine matters are scheduled for consideration though fireworks can start anytime Southern Baptists get together.

The Executive Committee report will contain several recommendations of a routine nature. Included in these will be the budget for 1962. This budget calls for \$19,013,500 and does not represent the rate of increase which our budgets have claimed the last several years. This budget, however, reflects realistic consideration by our very capable Executive Committee staff and, though it is less than we could have hoped for, it is in line with the current rate of mission giving by Southern Baptists.

Messengers will be asked to approve descriptions of several of our agencies. These descriptions are part of a manual provided for in the survey report adopted in 1958-59. These have been carefully worked out by our very able program analyst, Albert McClellan, in conjunction with officials of these agencies, and messengers can accept them without serious question.

Another recommendation of the Executive Committee is very important. It calls for two members instead of one from each state on the Committee on Boards. The Committee on Boards nominates all Southern Baptist Executive Committee members, trustees of Southern Baptist institutions, and members of all boards and committees. Its nominations are always accepted by the Convention. As it now stands,

the one member of the Committee on Boards from each state names every man from his state who is elected that year to southwide boards. This is too much responsibility for one man and sometimes too much temptation. A man could name his brother or his friend without regard to ability or competence. With two members from each state, such temptation would not be as strong and such action would not be as easy.

Another recommendation from the Executive Committee has already stirred up opposition. This one provides for the Southern Baptist Brotherhood Commission to serve as liaison between the Boy Scouts of America and Baptist churches where boys are working for the God and Country Award in scouting. The opposition is coming from those who hold that we ought to limit our boys' work in Baptist churches to Royal Ambassadors and have nothing to do with Boy Scout activities in Baptist churches.

The truth is that there are 7,291 Boy Scout troops in Southern Baptist churches with 200,000 boys, and there is no place for the Southern Baptist Convention to tell local churches what they are to sponsor or not sponsor. Since scouting is sponsored by some local churches and the God and Country Award is not out of keeping with Baptist principles, it's better to let churches get their help from the recommended Baptist agency in men's and boys' work than elsewhere as is now the case. Only the Southern Baptist Brotherhood Commission is involved and the officials of the Commission are agreeable to the recommendation. The state Brotherhood departments will have no responsibility in the matter and the acceptance of the recommendation would not provide promotion of Boy Scouts by the Southern Baptist Convention.

Every other year, and this is the year, there is much speculation about who will be the new Con-

vention president. A president's term is one year but he can serve two terms before becoming ineligible for re-election. President Ramsey Pollard finishes his second year, and as usual, the so-called big preachers are the ones talked about mostly for the new president. It has "sorta" become expected that the pastors of the biggest churches and those denominational leaders seen and heard most often are to be elected president. This is a pity. It is much more like the procedure of a political party in nominating a presidential candidate than the claim we make of letting the Holy Spirit lead us in choosing a spiritual leader. We ought to change our ways or change our claim. In any case let us hope that the new president will know when to keep his mouth shut and when he opens it to have more than a foot in it.

Let the editor hazard one prediction. If fireworks come off at the Convention, it will be over our seminaries. This started again last year after several years' rest and will continue as long as there are those who distrust some seminary teachers and some seminary teachers are irresponsible and immature in their teaching.

The world of modern Biblical scholarship is so far removed from the world of the average Baptist pastor that the two have trouble understanding and tolerating each other. Baptist seminary teachers could well become more related to the practical task of the ministry, and Baptist preachers could well open some of their closed minds and take into more account contributions of scholars. In the meantime mutual confidence and sympathetic understanding for each other are necessary for peace and tranquility, and the boards of trustees of the seminaries should be given every opportunity to correct any undesirable situation before it is aired on the Convention floor.

**Scenes in St. Louis, Where The Southern Convention Is Being Held This Week**

On pages 8 and 9 there are a number of pictures of scenes in St. Louis, Missouri, where the Southern Baptist Convention is being held this week.

Left top—The Jewel Box, lighted at night, is a famous point in the city. It is a glassed-in conservatory for displays of flowers and plants. The Chamber of Commerce describes it as "a cathedral of waterfalls and flowers."

Left bottom—St. Louis is famous for its zoo. Many messengers, especially those with children along, will find time before or after the convention for a visit. The elephants there parade for onlookers.

Middle top—This is a statue to Louis IX, of France, for whom St. Louis was named. It is a famous landmark in the city.

Middle bottom—The Sheraton-Jefferson Hotel in St. Louis is headquarters hotel for the Convention.

Right top—To a plane arriving from the east, St. Louis has this skyline. The Mississippi River in the foreground sep-

arates St. Louis, Mo., from East St. Louis, Ill. The bridge at the right is Veterans Memorial Bridge. At the left is Eads Bridge, with the top level for automobiles. Passenger trains arriving from the east and south use railroad tracks on the lower level of Eads Bridge.

Right center—The Southern Baptist Convention is meeting this week in the Kiel Auditorium.

Right bottom—The S.S. Admiral takes sightseers on a boat right along the Mississippi River, from which they get a new vantage point of the city's skyline.—Photos by courtesy of the St. Louis Convention and Publicity Bureau and the Baptist Press.

**W. W. Adams To Speak At Laymen's Conference**

MEMPHIS — (BP) — William Walter Adams, professor at Southern Baptist Theological Seminary, Louisville, has been chosen to make one of four major addresses September 13-15 at the Second National Conference of Southern Baptist Men here.

Selection of Adams for the address on "Men—Our Greatest Resource for Wit-

ness," was announced by James H. Sapp, Memphis, program chairman.

Adams, professor of New Testament interpretation, will share the podium with such speakers as Charles Malik, Washington, former president of the United Nations General Assembly as the delegate from Lebanon; Brooks Hays, Washington, assistant secretary of state and former president of the Southern Baptist Convention; and Roy O. McClain, Atlanta, president of the Southern Baptist Pastors' Conference.

The Baptist educator's address will help climax the final session of the conference the night of September 15, Sapp said. Sapp is promotion director of Brotherhood Commission of the Southern Baptist Convention.

The national men's meeting, held every four years under the auspices of the Baptist Brotherhood Commission and state Brotherhood departments, is expected to attract about 10,000 men from throughout the nation.

►Dr. John R. Claypool, pastor of the Crescent Hill Baptist Church, Louisville, is the preacher of the commencement sermon at Blue Mountain College, Blue Mountain, Miss., on June 4.

## Porter Routh, Convention Treasurer, Speaks at Henderson

Porter Routh, who as treasurer of the Southern Baptist Convention is responsible for the distribution of all Convention-wide Cooperative Program funds, will speak at the First Baptist Church, Henderson, on Sunday afternoon, June 25.

This will be the kick-off rally for the demonstration stewardship campaign in Green Valley Association. It is a mass



Porter Routh

meeting for all the churches in Green Valley. Too, visitors are invited from outside the association. The rally falls on June 25, which is Cooperative Program Day throughout Kentucky.

On Monday and Tuesday following the rally, two identical church finance clinics will be held at the new Green Valley Baptist center in Henderson. These clinics are primarily for the churches in Green Valley participating in the demonstration campaign. But they are also being featured as state clinics, open to anyone who would like to attend. Kentucky missionaries are especially urged to attend the rally and one of the clinics so as to observe at close range the nature of the demonstration campaign. It is hoped that a number of associations will adopt this pattern in 1962.

The rally on Sunday afternoon, June 25, begins at 2:30, Central Daylight time. A mileage allowance is available to missionaries who make application for it in advance. For further information and details, interested persons may write Robert J. Hastings, Kentucky Baptist Building, Middletown.

## Not the Same Ross Rhoads

An evangelist, Ross Rhoads, known to a number of Kentucky Baptists because of his revival services at the Walnut Street Baptist Church, Louisville, was recently embarrassed by an Associated Press release appearing in the Louisville newspapers relative to a Ross Rhoads, a Southern Baptist preacher in California, who was charged with arson in connection with his church.

The Ross Rhoads who held the revival in the Walnut Street Baptist Church, is not the Ross Rhoads of the west coast. Leonard Ross Rhoads, 44, was charged with arson in a \$100,000 fire last December 13 at the First Southern Baptist Church of Palo Alto, California. The evangelist is Ross S. Rhoads who lives in Westwood, New Jersey.

## Garringer, Ex-Kentucky Pastor, Joins Staff of Third Baptist, St. Louis

Charles L. Garringer, formerly pastor of several churches in Kentucky, has joined the staff of the Third Baptist Church, St. Louis, Missouri. Garringer will serve as assistant to Pastor Sterling L. Price.

Garringer is a native of Indiana, a

graduate of Taylor University, Upland, Indiana, and Southern Baptist Theological Seminary. In Kentucky he served as pastor of the Corinth Baptist Church, McQuady, Kentucky; the Great Crossing Baptist Church, Georgetown; and the South Side Baptist Church, Covington.

Garringer was ordained in 1948 by the St. Matthews Baptist Church in Louisville. While in Kentucky he served on the Executive Board and the Education Commission.

Garringer left the South Side pastorate in Covington due to illness and has worked since that time with the Presbyterian Ministers' Fund.

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Campbellsville College was presented with an original illustration by the Tennessee Gas Transmission Company on May 5, 1961. This illustration by the noted artist, Deems Taylor, will be displayed in the nearly completed new library building. Shown above, accepting the illustration for the college, are Mrs. John M. Carter, wife of the president; and Dr. Lee M. Beall, head of the English Department. Presenting the gift are Mr. W. B. Nesbitt, Mr. M. J. Imhoff, and Mr. F. M. Elder, representatives of the Tennessee Gas Transmission Company.

## Trustees Accept Dowdy Resignation May 31

JEFFERSON CITY, Mo.—(BP)—John W. Dowdy, for 13 years president of Southwest Baptist College at Bolivar, Mo., presented his resignation to college trustees in a special meeting here.

In accepting his resignation, effective May 31, trustees expressed their regrets and registered appreciation for "the substantial progress in all areas of the college's administration, academic standards and physical development."

Dowdy, former professor of theology at Central Baptist Theological Seminary, Kansas City, Kan., and assistant general superintendent of missions for Missouri Baptist Convention, assumed the presidency of the junior college May 15, 1948.

Before going to Missouri, Dowdy had been assistant secretary for the Executive Board of the General Association of Baptists in Kentucky. His plans for the future have not been announced.

## Daves Memorial Mission Building Dedicated by Beaver Dam Church

BEAVER DAM, Ky., April 5—Dedication services were held at the Daves Memorial Baptist Mission in this city on Sunday afternoon, March 26. The mission is sponsored by the Beaver Dam Baptist Church.

F. D. Holley, pastor of the Beaver Dam Baptist Church, brought the invocation and led in the Lord's prayer.

Richard Danks read the scriptures, the service of dedication was conducted by David Daugherty, mission pastor. Orice Jarnagin, chairman of the deacons, offered the prayer of dedication. The dedicatory sermon was preached by Pastor James W. Abernathy, Calvary Church, Evansville, Indiana, a former pastor of Beaver Dam Church. The benediction was by Mearl Wadley, Ohio County Baptist missionary.

During the course of the program, "The Church's One Foundation" was sung by the Church Choir, under the direction of Mrs. Truman Taylor, minister of music.

Full time services have been held at the mission since last December.

## Six Months' Report On Cooperative Program

By W. C. BOONE, Treasurer

Undesignated receipts through the Cooperative Program for April amounted to \$196,145.74, which was a gain over April, 1960, of \$12,486.24.

For the six months, November 1, 1960, to April 30, 1961, one half the General Associational year, Cooperative Program receipts were \$1,174,973.29. This was an increase over the first half of last year of \$45,424.04, or slightly more than four per cent (4%). This is somewhat encouraging in view of the bad weather which has prevailed for the past three months.

Our Cooperative Program goal for the year is \$2,500,000. For six months this

would be \$1,250,000. We actually received \$1,174,973.29, and therefore are short of our budget goal in the amount of \$75,026.71.

We can make up all of this by strenuous and united efforts. "Cooperative Program Day," June 25, affords a splendid opportunity to catch up. Let us pray and work in every Kentucky Baptist church that we may reach the goal, which is needed by all the institutions and agencies of our denomination, at home and abroad.

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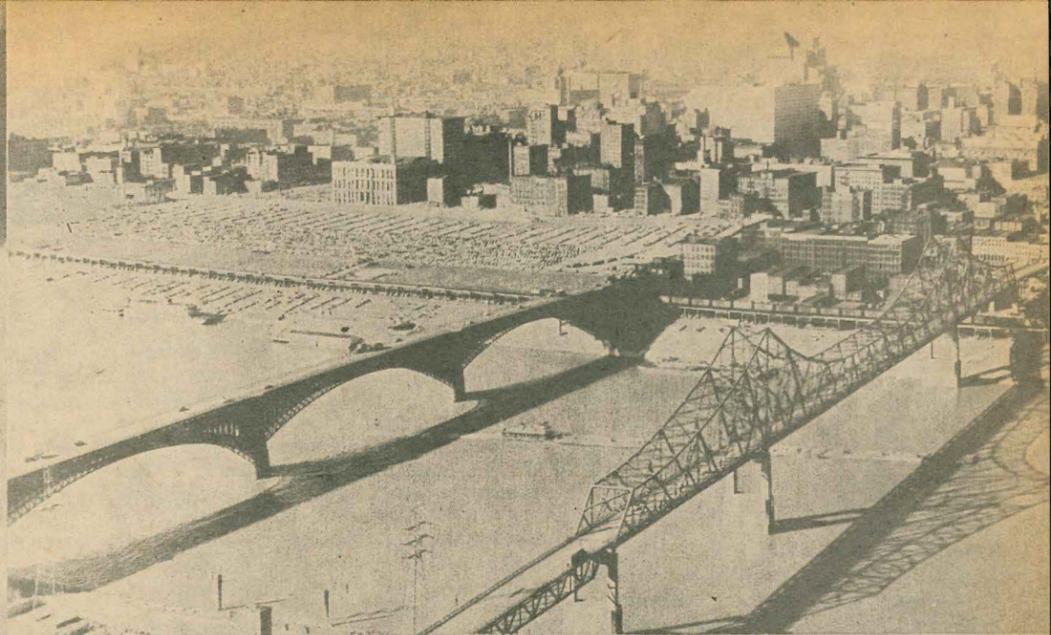
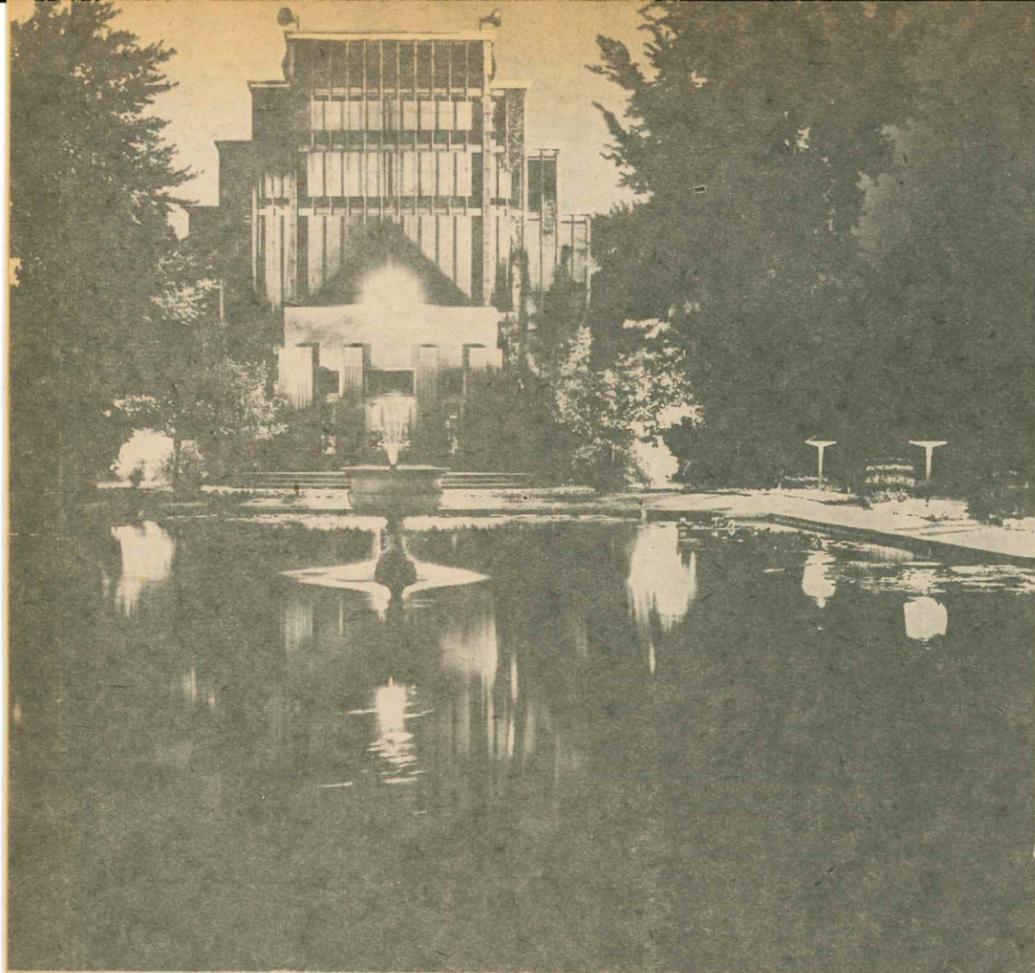


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### W.M.U. Convention

By MRS. GEO. R. FERGUSON

We have been asked to announce that the Radio and Television Commission will again tape record the meeting of Woman's Missionary Union in St. Louis in addition to the Southern Baptist Convention and the Pastor's Conference. You may want to secure this tape and use some of the best of these messages for the W.M.U. in your church. Order from the Radio and Television Commission, 6248 Camp Bowie Blvd., Ft. Worth 16, Texas. There are five tapes, 10-hour package, which sells for \$12. Check with your pastor to see if he has secured this package.

### LITERACY WORKSHOP

A Literacy Workshop is to be held at Carver School of Missions and Social Work, Louisville, during the first session of summer school this summer. The course will be under the direction of Mr. Richard Cortright, Director of Baylor University Literacy Center.

The Home Mission Board is developing a strong program of literacy missions under the leadership of Miss Anne Grove. The program at Carver School is being developed in full cooperation with the Home Mission Board program.

There is scarcely a community where there are not some people who have not learned to read. The purpose of literacy missions is not just to teach them to read but to teach them to read that they may read the Bible.

It is possible that there are members of your W.M.S. who would be happy to spend the three weeks at Carver School for the Literacy Workshop. Write to Carver School of Missions and Social Work, 2801 Lexington Road, Louisville 6, for further information about the course. Literacy Missions is one of the finest of our community missions opportunities.

\* \* \*

### MATERIALS NEEDED

There have been two appeals for mission service called to our attention recently. These are for Vacation Bible School supplies for two of our Indian Missions. Text books, work-books, crayolas, pencils, construction and typing paper, paste, scissors, mimeograph paper, Bible story books, Bible coloring books, etc., are needed. These requests have come from the Alamo Navajo Baptist Church, P.O. Box 227, Magdalena,

New Mexico; and from Dr. B. Frank Belvin, 819 South Delaware, Okmulgee, Oklahoma. The pastor of the Navajo Baptist Church at Magdalena, New Mexico, is Rev. Delbert G. Fann. His request also included Navajo Finger Fonos for which they have constant need.

Each of these men is preparing for several schools and much material is needed. It is suggested that the best and least expensive method of sending large boxes of goods (V.B.S. supplies, used clothing, etc.,) to Magdalena, N.M. is by rail freight since it will be delivered directly to Magdalena that way. If you send things by charity freight on truck lines they are dropped off at Albuquerque, N.M., and a 210 mile trip is necessary to pick them up.

### Sunday School

#### Church Building Conference

By ROY E. BOATWRIGHT



The first State Baptist Church Building Conference was held on Friday, April 21, at Southern Baptist Seminary in Louisville. Attending were pastors, building and planning committees, and architects from over the state.

Representatives from the Architecture Department, Sunday School Board, Nashville, Kentucky Sunday School Department, and Southern Seminary were in charge of the program and spoke during the day. Talks on various phases of a church building program were presented, along with discussions on these subjects. Around twenty manufacturers of equipment, furnishings, and materials, had representatives present with displays of material. These men answered questions and described their products.

A number of committees took the opportunity to hold conferences with the department representatives following the sessions.

Plans are already being made for another conference of this type next year.

\* \* \*

### STANDARDS

The following associations are standard: Nelson, Lee Watkins, associational superintendent; Ten Mile, Estil Noff-

singer, associational superintendent; Taylor County, Lynn Gabehart, associational superintendent. The leadership of these associations are to be commended for their fine work in attaining this goal.

The Sunday schools which reached the standard in these associations are listed below:

**Nelson:** Victory, Bardstown Junction, Cox's Creek, Bloomfield, Bullitt Lick, Pleasant Grove, Mount Washington, Little Union, First Lebanon Junction, River View, New Salem.

**Ten Mile:** Vine Run, Macedonia, Concord, Pleasant Home, Ten Mile, Paint Lick, Mount Zion.

**Taylor County:** Friendship, Campbellsville, Palestine, Mount Gilboa.

### Training Union

#### Associational Officers Can Get There First With the Most

By STANLEY HOWELL

During World War II a statement often heard was, "The battle will be won by whoever gets there first with the most." The truth of that slogan was verified on December 7, 1941, at Pearl Harbor and on D-Day, June 6, 1944.

Many "battles" in associational work are "lost" because we fail to get there at all! How can you win in associational work when you wait until October, or later, to enlist associational officers?

Several of our associations have embarked on a plan that will assure leadership for every organization before the new associational year begins. The objective is to enlist and nominate (or be prepared to nominate) the officers before October. This will give the officers time to make plans for the new year.

The plan which is proving to be most effective has the following features:

1. Have a standing associational nominating committee. This committee serves from the close of the annual meeting until it makes its report at the next annual meeting.
2. Each associational organization has a nominating committee, the chairman of which serves on the standing nominating committee.
3. The nominating committee begins work in April, May, or June on enlisting officers to serve for the coming year. By July or August individuals have been enlisted and approved by the nominating committee. The officers may not

be officially elected until the annual meeting, but they feel free to proceed with plans and take advantage of training opportunities and other preparation for the coming year.

This year it is tremendously important for each association to enlist officers early. The Joint Planning Meetings for Associational Officers will be conducted in each association the week of September 25-29. Associations that fail to enlist or nominate officers by that date will not be able to take full advantage of the most important meeting of the year planned for associational officers.

The "battle" will be won if every association will enlist officers early so they can get on the job first with the most.

### Brotherhood

#### Tate's Creek Associational Brotherhood at Berea

By FORREST R. SAWYER

William Jennings, Christian Witness leader for Tate's Creek Associational Brotherhood, was responsible for the quarterly meeting in February which was held at the Berea Baptist Church.

Associational Brotherhood President C. H. Gillespie states, "According to the men we had the best program we have ever had, and we have had some good ones."

The program was a three-act presentation of effective Christian witnessing. In the first act the pastor visits the lost man and does not have any success. In fact, he was a most unwelcome guest, and on departing, as the pastor, he said he would be back. The lost man was quick to inform him that he would be wasting time for both of them if he came back.

In the second act, one of the laymen of the church visits the lost man who happens to be an old schoolmate and friend. He first had to convince the lost man that the pastor had not sent him, but that he himself was vitally concerned with the man's soul, after which he opened his marked New Testament and won the man to the Lord.

In the third act, the Christian layman brought his friend and new Christian to the church the following Sunday and introduced him to the pastor. One of the first things that the new Christian did was to apologize for his behavior toward the pastor on his recent visit.

### BOONEVILLE ASSOCIATIONAL BROTHERHOOD ACTIVITIES

The Booneville Associational Brotherhood met the latter part of February with 66 men and boys present.

The program was presented by the Royal Ambassadors from the Wootton Baptist Church in Three Forks Association.

Troy Johnston, the associational presi-

dent, states that the Brotherhood of the Horse Creek Baptist Church, Booneville Association, under the direction of President Benny Smith and Pastor Dennis Rush, are enjoying their efforts to conduct a jail service in Manchester.

### Church Music

#### Danville Music School Enrolls 49 from 8 Churches in 2 Associations

By EUGENE F. QUINN

Lexington Avenue Baptist Church in Danville was host to the South District Association Music School for 1961, held in May. The 49 people who were enrolled in the five classes represented eight churches in South District and also Lincoln County Association.

As a result of the school, interest has demanded that Associational Music Director Jon Gilbert conduct a regular music training class on Monday nights during the summer.

### LOUISVILLE MUSIC SCHOOL ENROLLS 174 FROM 29 CHURCHES

Ten classes for Beginning and Advanced Vocalists and Instrumentalists attracted 174 people from 29 churches in the Louisville area for the annual Long Run Associational Music School April 17-21, under the direction of Associational Music Director, Wesley McCoy. These dedicated Christians earned 105 music awards in the week of concentrated music study.

### FACULTY PORTRAIT



Mr. Bill Medlock will teach Music Theory II class and also direct the boys' Choir at Cedarmore Junior Music Camp July 30-August 2. He is now serving as minister of music of Crestwood Baptist Church, Oldham County, Crestwood, Kentucky.

## Malcolm Lunceford Going to Florida



Malcolm G. Lunceford has resigned as director of music and education at the First Baptist Church, Hopkinsville, Kentucky, to accept a similar work with the Southside Baptist Church of St. Petersburg, Florida. He is a graduate of Mercer University, where he was awarded his master in religious education degree; and was graduated from the Southern Baptist Theological Seminary with the bachelor in theology degree. At Hopkinsville he was associated with Pastor Sidney M. Maddox, and at St. Petersburg he will be associated with Pastor Dan Stone, formerly of Kentucky.

## Northside at Morganfield Grows in Two Ways

The Northside Baptist Church at Morganfield is presently engaged in the construction of a new sanctuary. James Watt, the Northside pastor, reports that the church has also experienced an unusual revival in recent days.

In a two weeks' meeting 53 members were added to the church, 35 of whom were by profession of faith and baptism. This number represents one addition for each three members of the church.

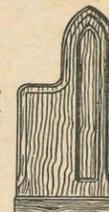
Serving as evangelist for the meeting was W. C. Campbell, pastor of the Poole Baptist Church, and the revival music was led by Raymond Ward, pastor of the Maceo Baptist Church.

►George Broadly, Calhoun, Ky., has been called to be pastor of the Olaton Baptist Church, in Ohio County.

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The first anniversary of the Fern Creek Baptist Church, pictured above, was observed on May 7. In the first year the Fern Creek Sunday School enrollment has grown to 444, two morning worship services have been made necessary, 145 additions have brought the total membership to 484, and two acres of ground have been purchased for future growth. Plans are now underway for additional educational space. Bill Sanders is the pastor of this fast growing church located on Bardstown Road in the heart of Fern Creek, a Louisville suburb.

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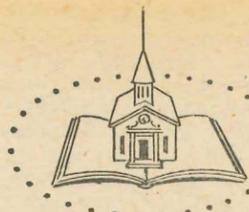
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## SUNDAY SCHOOL LESSON

By H. C. Chiles

### THE VIRTUE OF SELF-DISCIPLINE May 28, 1961

Helpful instruction on the important subject of self-discipline is abundant in the book of Proverbs. Contrary to the ideas of the many advocates of self-indulgence today, this book teaches that the way of wisdom is that of self-restraint, self-government and self-mastery. Self-discipline is a prerequisite to godly living, worthy achievements and beneficent influence.

#### I. Control of the Thought.

Proverbs 7:1-5.

If one is to resist the temptations to sexual impurity, it is exceedingly important that the thoughts be disciplined properly. Any wise parent will certainly counsel his or her offspring as to the importance of clean living and do everything possible to assist in cultivating that art. When one is in close fellowship with God, studies His Word and fills his mind with its glorious truths, his life will be clean. In His Word God warns all readers of the terrible consequences of unchastity. It also stresses keeping the mind and heart free of lustful thoughts, the importance of filling the mind with clean and elevating thoughts, as well as the great value of associating with those who are clean in their living. God's Word hidden in the heart is a great safeguard against falling into sexual sins. Self-control in the realm of sex is an absolute necessity if one is to maintain self-respect and respect for others, and if one is to honor God.

#### II. Control of the Temper.

Proverbs 14:30, 16:32.

Among the sins of the disposition which are common to men, and which have such an adverse influence upon them, is envy. This sin is a manifestation of carnality and is both injurious to the one in whose heart it is found and grievous to the Holy Spirit. The person who is envious is an object of pity. Envy is one of the most deadly fruits of selfishness. Indeed, any person who cannot rejoice in the happiness, prosperity, honor, success or usefulness of another is far from Christlike.

Inasmuch as the heart is the battlefield for each of us, we must encounter and triumph over its evil passions and deadly foes. There are those who tell us that it is good to "blow your top" occasionally, but God's Word does not substantiate that idea. It teaches us that it is far better to control one's temper.

Yielding to a bad temper is an evidence of a personal infirmity and of a sin against God. To control one's temper, discipline one's tongue and weigh one's words are glorious achievements.

One who controls his temper is to be commended. Anybody who permits his temper to rule him usually makes himself ridiculous in the eyes of others. The fact that "A soft answer turneth away wrath: but grievous words stir up anger," is so apparent as to require little, if any, comment, but the ability to return a soft answer when it is needed is invaluable. It is necessary if one is to enjoy good human relationships. From the Scriptures, observation and experience we have learned that infirmity is very displeasing to God. Nothing ever escapes His notice. He sees us individually, completely and constantly. In His sight it is a greater achievement to exercise self-discipline and rule one's own temper than it is to rule others. A display of a bad temper is always proof of a personal weakness. The Christian who is slow to anger, controls his temper and gives the soft answer is the one who honors his Lord and influences others in the right way.

#### III. Control of the Tongue.

Proverbs 17:27.

The Bible has many things to say about the use of the tongue. There is not anybody who does not sin against others and against God with his or her tongue. Of Moses we read, "He spake unadvisedly with his lips" (Psalm 106:23). It is our responsibility to control our tongues. "Keep thy tongue from evil, and thy lips from speaking guile" (Psalm 34:13).

Speech is a wonderful gift from God. It should be used to communicate information and knowledge to others at the right time, in the proper places and in a becoming spirit. A wise person will control his tongue and weigh his words. When controlled the tongue can do much good, but if it is uncontrolled it can do much harm. The tongue can be a great power for good or for evil. Sad but true, its natural bent is toward evil. For this reason it must be curbed constantly. "The tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8). An uncontrolled tongue pains, scars and ruins. The tongue can be tamed by the Lord only. He is

the only one who can enable us to control our tongues. A tongue controlled by the Lord can be a great blessing.

#### IV. Control of the Thirst.

Proverbs 20:1, 23:19-21.

God's Word unmasks liquor and reveals what it is. God's warnings against the use of it, as recorded by Solomon, have never been surpassed. No problem is more widespread and acute in our country than the evil effects of liquor.

Since one of the greatest evils which militate against human welfare is the liquor traffic, it is fitting that we study some of the effects of this nefarious business. Perhaps its descriptive characteristic is deceitfulness. The liquor advertisements associate the sparkling products with festivities, social preference, etc., but none of them ever portray the seamy side—the unhappy home life, the ragged children and the broken-hearted relatives which they produce. These ads never picture those who have lost their character and jobs through the use of liquor. In its trail are broken morals, broken hearts, broken lives and broken homes. Liquor promises pleasure, but it does not produce it. It promises satisfaction, but never gives it. It promises to delight, but it degrades and destroys. It is the parent of numerous crimes. The only way to avoid being deceived by liquor is simply to abstain from its use.

Intoxicants have an injurious effect upon the physical well-being of their consumers. Their use makes people quick-tempered and quarrelsome. Many have committed deeds of violence while under the influence of liquor, which they never would have done had they been sober. Think of the financial losses, the physical sufferings and the mental anguish caused by drunken drivers. The use of strong drink is even more disastrous in the moral realm than in the physical. Drunkenness breaks down the moral sensibilities to such an extent that people do things which, without liquor, they would never think of doing, and which are actually below the level of the beasts. If those who are tempted to drink could see the end result of the booze route, rather than "people of distinction" featured in the ads of the liquor interests, they would not take the first sip. One can see those bitter dregs in the experience of myriads of others. Nobody ever used liquor who did not suffer from its effects.

**THE EVERLASTING GOSPEL**

(Continued from Page 3)

gotten, but the only begotten Son of God. He was the Eternal Son breaking into human history.

His plan was and is to take one "dead in trespasses and sins" and re-create him unto good works, specifically the good work of evangelizing humanity. Since it "is the Spirit that quickeneth" (Jno. 6:63), Jesus declared, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will convict the world of sin, and of righteousness, and of judgment" (Jno. 16:7-8). Conquest will come when believers qualify themselves for the endowment of the Spirit. The Spirit will convict the sinners when He controls the saints.

May I now recall to your attention the

teaching of Paul that churches are living epistles that reveal the good news of redemption and that each member is a paragraph. For that member to make his paragraph a memorable one, he must be anointed and possessed by the Spirit. To render this possible Jesus promised "if ye, then, being evil know how to give good gifts to your children, how much more shall the Heavenly Father give the Holy Spirit to them that ask Him" (Lu. 11:13).

Of all the blessings that we could carry away from this Convention, none can surpass in importance the implanting of this truth in our churches. Those churches are to portray the good news that Christ continues to redeem. They are His vehicle of activity. Paul stated, "we are laborers together with God" (1 Cor. 3:9). I am fully mindful that he spoke thus concerning Appollos and himself, but most assuredly it is like-

wise true of every Spirit-anointed witness in the world today. Through us He would continue His work of re-creation. To work with Him we need His power, and His power was and is the Comforter. Go back to your churches! Electrify them with the truth that they are His spiritual body! Lead them to yield themselves to the possession of the Spirit. Agonize with and for them until He takes control. Then the world shall behold the good news that Jesus still redeems.

**Then and now His aim was and is the crowds.**

People are the most important thing in the world to Him. It was for the "multitude that no man could number" that He came, died, arose, ascended, now lives, and shall return. He could see them coming from the north, south, east, and west, and in the travail of His soul

was satisfied. Sinners they were, needing the grace of God, but He knew what they could become. The crowds were important to Him then, and they are important to Him now. Though He saves men only as individuals, yet He yearns over all. That yearning produced His commission, "ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). His was no regional, national, nor continental program. His desire was to constrain the masses of humanity everywhere to be reconciled to God.

In the fulfillment of that desire two things are apparent.

One, Jesus attracted the crowds. None can deny that this was true as He began to do and teach. We read, "there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan" (Mt. 4:25). The picture is enhanced by the multitude of 5,000 men, not counting women and children, who were fed following His message. They were a people who, in order to hear again the words of life, out-spied the Christ as He sought a brief season of retirement. Mark recorded "again He entered Capernaum . . . and straightway many were gathered together" (Mk. 2:1-2). Jesus made Himself so attractive that crowds were drawn to Him as the alnico magnet attracts metal filings.

Thus He began. Thus He continued during the first century through His spiritual body in Jerusalem, Ephesus, Corinth, and Rome. But how is it today? As we look at half-empty church houses, we are prone to wonder if He has lost His attractiveness for the multitudes. But wait! Is He no longer attractive, or is He tragically absent? Have the open, flagrant sins of the flesh among church members and the more insidious sins of the spirit among the ministers driven Him from our midst? Has the modern tendency to play church rather than to practice Christianity left Him outside? Perhaps our problem, as suggested by G. Campbell Morgan, is not to get the crowd into our churches but to get Christ into them. With Him there it will again be as it was in Capernaum, "it was noised abroad that He was in the house" and the multitudes will come together. His presence cannot be concealed, but neither can it be counterfeited. Our programs are not necessarily the same as His presence. It is the Christ that attracts and not our committees, the Mediator and not our music, the Redeemer and not our rituals. I do not mean to decry any of our organizations of plans. I do not mean that these without Christ are meaningless, but these with Christ will mean multitudes drawn. He attracted them as He began His work. The Living Christ will attract them still when He is manifested.

The second apparent thing is that the

crowds attracted Him. No more heart-warming statement is to be found than the words, "when He saw the multitudes, He was moved with compassion" (Mt. 9:36).

It was this "Pull of the People" that drew Him repeatedly from the occasionally sought seasons of retirement. He was the challenging example followed by the loved bishop who received the epitaph "Here rests a man who never rested here". This pull was the compelling force that drove Him from village to village, sacrificing all that He might minister to everyone possible.

Dr. C. E. Mathews, a while before his death, told of the most eloquent prayer he had ever heard. It was the prayer of a woman, a member of the colored race, a devoted follower of Jesus. In her prayer she thanked her Lord for all His blessings upon her, then offered herself back to Him in service. She concluded, "and when You are through with this poor old soul on this earth, let me come into heaven dragging tired".

That was the spirit of Jesus.

Has He changed today? Does He no longer reach for them? Is He contented with those already reached? Is He no longer moved with compassion for those who are as a sheep without a shepherd? The answer is "No"! Ninety-nine in the fold form no excuse for neglecting the one that is lost. Neither should the handful in our churches erase the vision of the multitudes. So anxious is He over the crowds that He might shock some of us were He to visit our towns. I am not at all sure but what He would by-pass our half-empty churches and go to the well-filled theaters and stadiums where the crowds are. Remember that He came not to enjoy services but to engage in service. Today, the pious might criticize Him for by passing a dimly lit and slightly attended church service, but He would find the crowds. And, finding

them, He would give them the plain, simple words of life. So well established in His desire that, if you would travel with Jesus, you must go to the ends of the earth seeking the lost for that is where He is going.

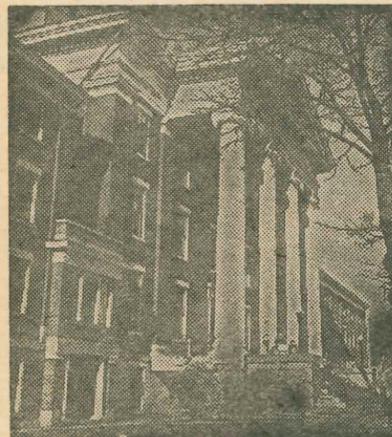
This is the Good News that has never ended and will never end until Jesus comes again. It is the Everlasting Gospel. The Christ who lived, still lives; The Saviour who transformed men, still transforms men! The multitudes who drew Him still draw Him! The Spirit who empowered Him in the fleshly body still empowers in the spiritual body! He came to reach men; He died to redeem men; He lives to re-create men. Until that angel stands with one foot on the land and the other on sea to declare that time is over, I, for one, would offer myself anew unto Him.

He began blessing! He continued blessing! And today rich and poor, old and young, black and white are saved by the Eternal Gospel of the Eternal Son. To Him be blessing, and honour, and glory, and power forever and everywhere, world without end! Hallelujah, what a Gospel! And what a Saviour!

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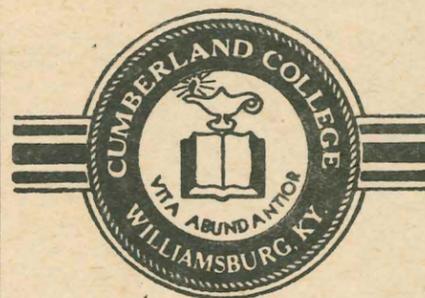
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GENERAL ASSOCIATION  
OF BAPTISTS IN KENTUCKY

Dear Fellow Kentucky Baptists:

Let me share what one of our Southern Baptist leaders recently wrote from a visit in Hong Kong:

Today, we saw three dirty children, all under five years of age, huddled against the wall of a busy sidewalk. Beside them, in bold Chinese characters, was a note from some mother saying that she was sick and could no longer care for the children. She was begging that someone take her deserted horde.

Around the world, outstretched hands plead for our love and help. Through the COOPERATIVE PROGRAM, Kentucky Baptists seek to meet those needs. Unfortunately, many of our Baptist people do not understand the COOPERATIVE PROGRAM.

That is why we have set June 25 as COOPERATIVE PROGRAM DAY. Formerly known as denominational loyalty day, this is an opportunity for each church to present the COOPERATIVE PROGRAM educationally. Many churches will want to take a supplemental offering for the COOPERATIVE PROGRAM on that day.

Early in June each pastor will receive program materials. If for any reason your church is omitted, let us hear from you.

Faithfully yours,

*W. C. Boone*  
W. C. Boone

Cooperative Program Day, June 25